124 They are small and pretty. They came from time to time to
576 sit on his lap and looked at me. He was serene and his
855 children were wonderful in behavior. Rahim got to the point at once and the Kepala kampong said that this fellow was the man. He indicated a rather angular fellow perhaps twenty-five years old, the kind of Adam's appled type. However, he seemed keen enough. He attended school (lower school only)
463 with Rahim. Then he [i.e., assistant to author--Analyst] got
311 into a trade working with a gold and silver smith. This happens to be one of the main trades of the village. Rahim said there were some farmers in the village, but there was not much wet rice land in the area. However, many people have sawah in other kampongs. Other trades in the village involved commercial enterprises, and being a prau man. A river runs by here and it is mentioned in Friederícy as the one where Goa once levied a river mouth tax on all praus. I
124 later found out that the lad was willing to give up his trade
465 for a while and work for me. He was somewhat ashamed
156 when Rahim asked him about a salary. He said he would leave that matter up to me and Rahim said that this was acting as a typical Makassarese, that is malu [timid, shy, ashamed], although I wonder if he would be so malu when talking about pay with the Chinese who runs the gold and silver business. Later I talked with Rahim about the matter of salary for this man. He told me that things were expensive now, the man had to give up his work, and so forth. He added that he needed more than three to four guilders a day
[593] for his family. And he added that if he did not receive enough his wife would complain. Evidently he must keep his wife happy. So even among the Makassarese a wife nags. Rahim is very strong on the point of getting and keeping in the good graces of one's wife. This is a revelation to me, as I thought women in Mohammedan lands kept their mouths shut. But here, perhaps, is an indication of the underlying qualities of Malayo-Polynesian women. Rahim finally said that one hundred rupiah per month would be all right. I asked about the regular pay which a smith might receive. He said that it was very good, as much as f.10 or f.15 per day. I then said that maybe f.100 was too low, and that I would go up to f.150. He seemed pleased that I was not going to be a chiseler, and said that I could pay a reasonable salary and then if I wanted to, at the end, I could give a bonus. I asked if I had better not give some sort of advance, and he agreed. Hence I gave f. 30 to be given to the assistant (named Mohammed Saleh) who will call on Rahim Thursday after Hari Merdeka.

Makassar OG6
Celebes OG1

food. They are much like the old slaves. Indeed, when I use the term hamba [slave] for them, it is accepted, and perhaps they are really the descendents of old slaves. As we talked they became more and more open about poverty. They said there was simply no cash in the kampong, and though there is one rich Arab and the Chinese are rich, relatively speaking, they are not believed to pay taxes [RK later makes the correction that Thierens told him that they do pay taxes]. I explained our system of income tax regulations to them and got very little reaction. They said that much of the income of the kampong, and even of the wanua [Buginese for "country, land, etc."] is in the form of contributions in kind, mainly rice, which is then sold for cash by the kampong or wanua.

M 556 465 651 735 567

Then also, for public works such as schools and roads there is great use made of forced labor. I believe this amounts to seven days per month! This is worse than what the Dutch did. If you can pay in money you need not work on the roads.

M 651 466 653

I was told that there are practically no stores or factories or anything else locally in the hands of Buginese. The only ones that count at all are in the hands of the Arabs and the Chinese. The one big house in the village which I had seen was that of an Arab. I saw another brick one being built and it too belonged to an Arab. All the toko [stores, shops] except the very small ones belonged to the Chinese. The only type which is purely Buginese is the small, roadside shed-type known as a warung. I did not point out that they [i.e., the Buginese--Analyst] need to work as hard as the Aryans if they want to make money. They just sit in offices. They must learn industry. If I had a chance I would like to tell them frankly that the great need now is to get down to business, education, and regular work; not to become officials. I notice a lot of riding around in cars. Of course, I am quite sure that the Karaeng did not have to make a trip to Makale with two men. But he was on a dienstreis [business trip] of course. And tomorrow Andi has "orders" to come to Makassar (with me) to consult with the Minister of Economic Affairs. What they are doing seems to be mostly playing at running a country. A few, I think, would. I saw two natives today in the office of Thierens and Killewijn, and they were evidently working rather hard on legal cases. But there were two young Dutch officials there too! It is notable that Thierens, a fine man, said, "here are our two Indonesian colleagues, with whom we work in this office." But they need the Dutch, I think. That is, this kind of Dutch. The native offices are like those in the United States when the school boys "take over"

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this was concerned with the sky-earth complex. He said that they had drum beaters and danceresses (padjoge). He said if we wanted to give a party we could call them in.

The bride price is still in use, but evidently it may be omitted if there is an agreement beforehand and the two individuals want to get married. There is evidently much class difference regarding these things. The proper way is supposed to be followed by the uppers. The poor may not be able to do so.

Regarding houses and class rules, the Sulewatang said that there was plenty of non-legitimate use of building styles, but that in the old days stricter regulations were followed. For example, today there are many non-noble people who use the ramp. The Sulewatang tried to point out the falsities in construction saying that these were not proper ramps. Still, I thought, the use of the ramp is so general that it shows a desire on the part of the non-noble to ape noble behavior without reaching a taboo by making it exactly correct. In the village there is said to be plenty of game around such as deer. Deer are hunted with lance and lasso and horse and dog.

I was told that they had never heard of bark cloth.

There are reportedly no smiths in the village but there were some in the village to the north (we went there and saw the smithy, but the smith was not in). They are said to all come from Sidenreng.

Every woman in the village is a weaver and they wear a great deal of spun woven material. For example, the Kepala kampong and others showed us sarongs, all of which were woven by the local women. It is said that there is a loom in every house. The pottery makers are said to be found in one place in the town. There are also many weavers of mats and baskets. But near the town there are not so many. Aside from brick factories (one owned by the Kepala kampong) there is a bread factory.

Goldsmiths are found only in town. This place is evidently too near Watampone to have a roster of artisans and specialists, but in the more remote kampongs such local specialization must exist.

I got into a hard discussion regarding the dividing of children. At first they insisted that it was mainly used or, in fact, only used for slaves, that is, masters divided children. Therefore, this custom was no longer to be observed. However, I forced them to explain more about it and there is evidently something here. But Mohammedan pride is causing a bit of sensitivity, I can see.

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563 427 can they buy it. I took a photograph of the market site.

764 565 Then we went to pekoeboeran, the cemetery, or at least to one of them. There we noted one large cement Chinese grave, and numerous native graves. I again took a photograph. Saleh said that both men and women have two grave stones or wooden posts. Most of those I saw were low and small. Names and dates are carved on them, but are almost not readable. It is almost pathetic, as was the site of a bier with painting and the undertaker's name (I suppose) on the cloths around it. It was standing outside next to the house near Saleh's. Here, an old man of about ninety died last night and he is to be buried today. I was told that although these grave stones are low (orang hamba) [literally "slaves"], nobles have high ones.

472 339 Then we went to Liyu's other factory which is a combination of brick and tile manufacturing. I took a photograph there. He is a rather remarkable person. Together his factories use eighty men.

326 463 178 782 412 Then we went to see the blacksmith shop. The smith is an old man and they say that formerly he had a double piston bellows, of the old style, such as is now found in the Buginese country. Now, however, he uses a Makassar-made single cylinder, double-action bellows, which is very effective. I asked Saleh if the smith employs special prayers, etc. He said that maybe the old man did, but that the young ones do not. He also said that usually here at least one son follows his father's trade. However, many young smiths now go to work in Makassar rather than work in the shop found in their own kampong.

Then we went to another smith's not far off. This belonged to the son of the old man. We saw a parang [large knife] and a right angle scythe in rough form. The bellows really worked. Then we went to the carpenter shop. Here [322] everything is made, including wheels. The carpenter is a student of the old bearded fellow.

164 743 758 Finally we went back to the house stopping first at the leper asylum of Makassar which is in the kampong. (See map) [Lost] The leper asylum is run by a stocky, tough, Swiss Salvation Army nurse. The government built the asylum and supports it. It is very clean and impressive. Unless the lepers are in very bad shape, they live in bungalows. These dwelling places are much better than native houses. There are many children. The Swiss nurse said that the children especially get leprosy, and that when children are born in the colony they are taken from the parents who

582 Regarding endogamy of the fishermen, they said my
463 notes were not correct, but agreed that they lived in separate
114 kampongs. Also, the sailors live in separate kampongs, but
226 again they said that it is not true about their being endogamous. After all, however, Friedericy said merely that they had a tendency toward endogamy.

326 It is not true that all smiths come from Sidenreng. I was
554 shown Makassarese knives and they said that only Makassarese
411 smiths could make them. They also showed me a fine kris. They said that different kinds of krises also had pangkat, and that men used types according to their own rank.

563 They said that there are no Badjo [Sea Gypsies] around here. They live on islands.

463 There are plenty of potters here, or rather in Djongaya.
306 They are men as well as women.

286 There are basket makers here also. I saw one in the kampong. There are also mat makers. And nearly all sarongs are homemade. Spinning wheels are present but they are not much in use. They did use them during the Japanese time, and certainly know how to. Also there is not much use of dye, but here too there is no lack of knowledge on the subject.

224 Deer hunting is not common here, but is carried on elsewhere. They are interested in the Java--deer--import story.

346 Regarding the urn on top of the mosque, they said that it
177 was from an old radja cemetery. I will see the latter soon.

The old fellows knew all about the pre-1906 kasuwijang as
565 written up in Friedericy. They knew about the forty and six
567 sets of specialists in the old court. And they agreed about the three ways of getting slaves in the old days. They said that a man a little lower might marry a little higher, but there would be much gossip on this matter if he did. They agreed about the tawa-ana division in a slave-free, (wife-husband) marriage.

685 They said that there was no cattle stealing here, but that
582 it was heard of in other regions. It was also known that in some places girls will not marry a non-thief.

178 Regarding the taboo on yellow worn by non-royalty, they
565 said that this is no longer practiced. Still, however, they
292 could see the point and I got the impression that there may be something to it. They added that gadu, a type of gauze sarong, which is used at feasts by nobles and at marriage, can be used by anyone. Saleh has a remarkable festive belt for a kris. His father's photograph shows him in former years with it. It is woven with the verses from the Koran.

before going into battle. It is said that the water rises in it whenever Goa goes to war. Thus it rises no more. From then on, it was quite a walk to another well and to a fenced-in area where there were three stones in a row. They were also low and flat. It was on the center one that the real Tumanurung, a beautiful girl, suddenly appeared. It was the population of this kampong who discovered and talked with and received her. 773 778

Then I went back to the car and went off to Bone. I find these Makassarese here very cooperative and polite. The atmosphere in the kampong is good. I got the results of the kampong census typed up by Nunuhitu, and later made up a preliminary reckoning. It is only for three of the kampongs, or rather three of the small kampongs. These are (1) Balombaru proper, (2) Bontotangnga, and (3) Sappabulo. The results are as follows: 609 162

	M	F	Total	
1.	144	143	287	(99+)
2.	32	28	60	(114)
3.	121	134	255	(90-)
Total	297	305	602	(98)

AVERAGE NUMBER PERSONS PER HOUSE [592]

1.	5.6	Houses: 1.	51
2.	4.6	2.	13
3.	5.2	3.	49
Total	5.1		113

NUMBER CHILDREN PER ADULTS

	Adults	Children	Child per Adult
1.	141	146	1.04
2.	36	24	.67
3.	105	150	1.43
Total	282	320	1.14

TRADES OF HEADS OF HOUSEHOLDS 162 463

[data for three kampongs, Balombaru, Bontotangnga and Sappabulo--Analyst]

	1	2	3	Total
Goldsmith	32	1	2	36 [sic]
Leather-worker	2	6	7	15
Farmer	-	-	13	13
Shop-keeper	6	2	1	9
Smith	-	1	7	8
Salesman (peddler)	1		6	7

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TRADES OF HEADS OF HOUSEHOLDS (cont'd)

	1	2	3	Total
Manufacturing worker	-	1	1	2
Cycle repairer	-	1	1	2
Fish seller	1	-	-	1
Bamboo dealer	1	-	-	1
Atap roofer	-	-	1	1
Weaver	-	-	1	1
Coachman	-	-	1	1
Dyer	-	-	1	1
Kalker [i.e., chalkers--Analyst]	-	-	1	1
Not given	7	1	4	12
Total	51	13	49	113 [sic]

[565]

TITLE DAENG

	Daeng	Not Daeng	Total
1.	54	233	287 (20%)
2.	-	60	60 (0%)
3.	21	234	255 (9%)
Total	75	527	602 (12%)

Of Goldsmiths, Daeng are:

	Goldsmiths	Daeng
1.	34	24
2.	1	-
3.	2	1
Total	37	25 (70%)

	Non-Goldsmiths	Daeng
1.	17	3
2.	12	-
3.	47	13
Total	76	16 (21%)

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I left for Bone on Monday, September 5, 1949. However, I had to stay at Pampanua for one night as there was no room in Watampone. It is a small place with a large alunalun. There is a big market here which is held five days a week. It is also the place where the radjas of Bone, Wadjo and Soppeng meet for conferences. In addition it is the place where the assistant resident used to stay. I got the idea as I walked in the evening that this place shows mostly still life. I noticed mainly men walking and standing in the stores. The next day I went to Bone, where I had a conference with Andi. There was nothing to do until the next day.

123 I gave a speech on how Bone was to fall behind, and Java
544 and other places advance unless the people had better local
181 schools. I said something about the Toradja becoming masters and the Buginese slaves. They were grim at this point. I said that they needed business education, and they saw the point; but they really did not respond to any great extent. And Andi reiterated that the Bone folk know only hormat and adat. To illustrate he crossed his arms and bent over saying that that was all they know.

212 As for the non-official education, Buginese writing is said
871 to be taught in the homes by elders. Also the children often
797 teach illiterate elders to read and write. The Kepala kampong seemed to be much amused at this as he described it. In addition there are evening school sessions with teachers and school students instructing illiterates, in the desa.

There are no missionaries or mission schools here. I told them about the Javanese using these without giving up Mohammedanism, and although they could see the point they responded in their usual dead-pan fashion.

874 There is the usual apprentice training for artisans and a
●463 tendency for sons to follow their fathers' occupation. This also applies to religious officers. And there is the padjoge training, although there are no such persons in this kampong.

212 As for literacy and knowledge of languages we can say that
191 everyone in the kampong speaks Buginese. This includes aliens.
562 Many speak Indonesian. Few if any speak Dutch well. None speak English. However, the schools are trying to teach classes in English. (Who in the world can do it here?) They saw the point when I said that English is favored in Java over Dutch because it is an international language. They said that all adults, and they repeated all (including women?) can read the Koran in Arabic, but few know the meaning of what they read. Many can speak Arabic too, and thus it is easy for them when they go to Arabia on the hadj. Few if any really speak Makassarese but they say it is not necessary as they can understand the Makassarese and the Makassarese can understand them. Relatively few can read and write in Roman characters or Arabic, but very many, and they tried to say all, and meant it, can read and write Buginese. Here again I wonder if the women are included. I asked repeatedly about this matter of literacy in Buginese and asked if even the farmers could read in the local script. They said yes, but

368 the people read very little. There is a bookstore in Watum-
212 pone, but there are not many people who buy books. However,
217 as there is no library, they must buy books if they want them
549 at all. They mentioned that Balai Pustaka had a traveling library here before the war, and also a library in Bone, but this was no longer the case.

463 So far as I can see, specialization is not strict but there is a tendency for sons to follow their father's trade.

4216 4165 499 4166 They say that there are not many who have run up debts with the Chinese. For the most part if it is necessary to borrow some money the local people try to do it from someone in their own family (this is quite different from Java and elsewhere). There are perhaps one hundred men who work for wages. They work in offices, in stores, in schools, and some as common laborers. But most of the people do not work for wages. I asked, after Thierens told me that it was easy for them to get money if they were willing to work as coolies on roads, if this were true. Andi said that it was true only for the city. Road work on the roads in Bone is done by heerendienst which amounts to seven days' labor every three months. In Watumpone the laborers get 75 sen per day and this is not enough even for their food, so they won't work at [435] it. They said that even in offices one might get only f. 30 per month, and one meal costs about f. 1. He was much concerned about wages and prices. I heard later from a tobacco man who was English that women work in drying sheds for 75 sen per day. They are asking for f. 1 per day.

5163 4432 4722 433 As for the shops and stores, a few Buginese are shopkeepers (as I remember, four), and the rest are Chinese. The Kepala kampong owns a brick factory, and this is the only manufacturing center in the area.

Bukaka, September 9, 1949. Third day: I went on with the 6061 schedule. Concerning political life, a certain amount of discomfort was raised as a result of our discussion. Luckily only Andi and a close friend were present. Andi said that there was so much fear that it was impossible for them to discuss things openly. He said his friend was trustworthy, but that others might inform on him, and if he merely discussed Bone or Indonesia or especially the Republican politics he would lose his job. And he would probably be arrested. In other words any political discussion here regarding Indonesia means jail. The only things that might be discussed cautiously would be those concerning extra-Indonesian politics, for example, diplomatic relations, the United States, China, Russia, India, but even here one has to be careful.

208 6068 Concerning communism, they said there is much propaganda against it coming from Makassar, But especially strong propaganda against it comes from the Republic. They said that it is very effective because those responsible for it use the line that communism is against Mohammedanism; and this is sure to work here where Mohammedanism is the next most important thing to adat.